Evangelical Christendom

May-June, 1924.

Mr. Pringle on "The True Fundamentalism."

In our last issue we drew attention to the strange utterances of Dr. Garvie from the Chair of the National Council of the Evangelical Free Churches. We regret having again to appear as critic of a public utterance from the Chair of one of our large Free Church Denominations, and this time to call in question the address, entitled "The True Fundamentalism," delivered by Rev. A. Pringle, of Purley, from the Chair of the Congregational Union of England and Wales. These utterances, in which the speakers only represent themselves, are becoming a scandal, and rightly call for protest from reverent minds attached to Evangelicalism in its New Testament aspect and interpretation. Biblical criticism has shifted from the Book to the Christian foundations, and the attack is not so much from without the Churches, as from within. A writer in *The Daily Herald* for June 11th calls attention to Canon Blunt's recent book, entitled *Israel Before Christ*, and in an article, entitled "The Truth about the Old Testament—the Church Abandons Inspiration," states: "Inspiration is still maintained, but it is merely the inspiration which produced all great literature. The Old Testament must be judged like any other collection of books." We have not read the book in question, and if the extracts quoted in the article referred to are correct there is no desire, for they include such extreme statements as—"it is unlikely that Moses wrote anything down: it is a reasonable supposition that he enunciated general maxims"; and "it is certain that much of the so-called Law of Moses was posterior to his time." We have used strong language in characterising these and more public utterances of a similar kind from so-called Christian leaders as a "scandal," but the term is justified, and we incline to the view of many that the taking advantage of official positions, such as that under review, to express theological views which the speaker must know will be fiercely combated by many connected with the denomination over which he presides, is not playing the game. We proceed to examine some of Mr. Pringle's statements in his address, which appear to be mainly directed against the miraculous.

Christianity is miraculous in its very essence. The Incarnation is a miracle—the Resurrection is a miracle. The Atonement is a miracle of grace, and in our finite ignorance we cannot grasp all they mean or what they imply in their fulness. They are fundamental in Christianity. Without them Christianity is meaningless. The one and only record we have of them is written in the pages of the New Testament, and if that record be untrue, the Christianity is built upon the story of phantasy, not upon the rock of fact. There is no escaping the conclusion that the most beneficent factor in human progress for softening customs and making men new creatures in agreement with the highest Ideal—if the New Testament story be untrue—is founded upon that which is false in fact. The paradox is unthinkable for Christian men—even those who are not Christian cannot easily accept the facile conclusions of "Modernism"—which in essence is the attempt to find an explanation

for the Fundamentals of Christianity which deprives it of the miraculous element. Men stagger at the miraculous, and because they cannot explain on ordinary grounds what is revealed in Holy Scripture, they reject its message, or if they do not reject it, transform it into something that cannot be brought into line with its plain teaching.

Mr. Pringle says: "Our duty is plain. It is to give the Bible back to the people, *really* to give it back, by putting them where, in the light of modern knowledge, they can understand and appropriate its unique treasure." We have no fear for the Bible in the light of "modern knowledge." When men make their partial knowledge the measure of all truth, they pave the way for their own overthrow—not for the discrediting of the Bible. It is necessary for man to "intermix the correction and amendment of his mind with the use and employment thereof." And this is what the Modernist will not do. All knowledge is partial, and the mind of man is apt to consider its conclusions, drawn from the little knowledge he has, as final.

Mr. Pringle singles out for special condemnation the traditional—which is the New Testament—view of the Birth and Resurrection of Our Lord. He tells us: "The silence of the earliest Gospel (Mark), of the Epistles, of Christ Himself concerning the Virgin Birth, is not necessarily an argument for denial, *but it is an indication that the question is not of essential importance.*" [The italics are ours—ED.] But the plain teaching of the First and Third Gospel—the striking emphasis of St. Luke especially on the fact of the Virgin Birth must be considered. The intellect may break in endeavouring to square the fact revealed by the Gospels with physiological experience, but the intellect that calls itself loyal to Christ and to His Holy Faith cannot refuse to accept the miracle without jettisoning as untrue the fact that has been believed by the Church from the days of the Apostles. If the Incarnation be true, why hesitate to accept the lesser miracle of the mode? "The hope of the world to-day is set on Him Who, in His perfect mercy and His perfect love, did not abhor the Virgin's womb."

Again we are told by Mr. Pringle: "We are guilty of unsound apologetics, and are creating gratuitous difficulties for thousands of serious people, if we make the Resurrection fact to depend on the literal accuracy and mutual reconciliation of the Resurrection narratives. That death was for ever robbed of its sting and the grave of its victory, that Christ lived and *lives*—this is what matters; and here again, we ought to make it clear that questions of method and detail belong to the non-essential." We are aware of the difficulties of reconciling all the details of resurrection narrative, but what underlies this paragraph is the old assertion that the Easter Message—Christ is Risen—is untrue, and the Easter Faith—Jesus Lives—is true. Here again it seems quite reasonable to some minds to believe that the soul of Jesus lives while His body saw corruption. In spite of all the efforts made, no candid reader can believe that the writers of the Gospels did not accept as fundamental the fact that Our Lord came out of the tomb into which His Body had been placed, by the power of God and that His resurrection was a physical resurrection in the universally accepted sense of what "physical" implies. Without the Risen Lord—the Easter Message—belief in the statement, "Jesus lives," would have been impossible to the Apostolic Church. Those who accepted the creed built upon the fact, and instead of being of all men most miserable they rejoiced in the hope of the glory of God. If there be any "fundamental" in Christianity the Easter Message that Christ is Risen is that fundamental, and to endeavour to excite odium against "Fundamentalism" by appealing to the "thousands of serious minds" who cannot accept the Virgin Birth and Resurrection, is to cause pain and sorrow to the millions

of serious minds that have found in both these facts the strength and stay of their faith. They cannot throw them over without abandoning the faith of the Gospel. Such "Modernism" that stumbles at the fundamentals has no claim to be considered in any sense a faithful exposition of the teaching of the Saviour.

We are also told by Mr. Pringle that "it is good news for busy harassed people that they can be Christ's and Christ theirs without prejudice to disputable points or speculative theories. It is good news that, in this baffling world, to do justly, to love mercy and to walk humbly with God is to have passed from death unto life." We agree that this is good news—but is it anything like the Gospel of Jesus Christ when the Virgin Birth and the Resurrection are placed among disputable facts and speculative theories? Is the vision of the Prophet Micah the last word of Divine Revelation? Must it not embrace, if it is to be interpreted in the Christian sense, the words, "this is life eternal to know Thee the only true God and Jesus Christ whom thou hast sent"? Narrowness and obscurantism are hateful to the Christian — but the mystery of godliness has its essential place in his Creed. It is neither narrow nor obscurantist to insist on the truth of the records of Divine Revelation, and to hold firmly by the Central miracles of the Faith. We refuse to accept the latest efforts of speculation to construct a Christianity without an historical basis and a Creed which does not accept the fundamentals that cannot be separated from the Gospel message without making it meaningless as the revelation of Him Who is "the Way, the Truth and the Life."

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For a helpful Annual Meeting, the 76th, and for all the evidences of co-operation and confidence.

For the success of the Evangelistic Campaign at the British Empire Exhibition, and for the numbers daily visiting the Bungalow.

LET US PRAY—

For a truer and more practical realisation that the Gospel of Christ is the *power* of God unto Salvation to every one that believeth.

For fidelity to the past, and for courage and faith to meet the present and future with undaunted witness to God's Word and His commandments.

For a return by all to a simpler faith and a more confiding fellowship in Christ Jesus.

That the Malta Mission may be protected from its adversaries, and that Malta Evangelicals may have courage to withstand persecution.

For the continued campaign by the Alliance to arouse Christians everywhere to the dangers associated with the present serious efforts to secularise the Lord's Day.

That the serious question of Prayer Book Revision may find its answer in the rejection of all proposals tending to restore the Mass or any other pre-Reformation doctrines or practices.

"Believe ye that I am able to do this?" "Yea, Lord." **AMEN.**

Notes.

Our 78th Annual Meeting.—Our readers everywhere will be glad to receive with this issue of EVANGELICAL CHRISTENDOM a full report of the addresses given at the 78th Annual Meeting of the Alliance, held on Tuesday, June 3rd, in the Throne Room of the Holborn Restaurant. We hope these addresses will be read with the desire by all to help forward as far as possible the spiritual and financial interests of the Alliance. Dr. Gillie followed Mr. R. C. Hart-Dyke, our esteemed Hon. Treasurer, with emphasis upon the urgent financial needs of the work in progress, and fittingly referred to the claims of the Alliance upon those who are entrusted with God's money, and who wish, in the event of their home-call, to benefit work which represents faithful adherence to the Word of God and the Gospel of our Lord Jesus Christ. A legacy saved the situation during the past financial year, and although, as the Treasurer pointed out, we do not overlook the fact that in addition to legacies *it is a definite increase in subscriptions and donations which the Alliance requires*, provision for, in this case a far distant need by the Alliance of suspense funds on the part of a faithful friend and supporter helped to sustain its work at a critical time. We thank those who spoke on the platform at the Annual Meeting, each of whom was a Member of the Executive Council of the Alliance, and therefore most intimately associated with its present outlook and needs.

In Memoriam.—Speaking for the last twenty years we have never known any previous year during which the ranks of the Alliance's Membership have been thinned so seriously as during the year which has just closed. To mention a few names only of those to whom the home-call has come will evidence this fact:—Prebendary Webb-Peploe, our beloved Clerical Honorary Secretary; Dr. Watts-Ditchfield, late Bishop of Chelmsford; Dr. Wace, Dean of Canterbury; Sir John Stewart-Clark, Bart.; Sir J. Mark McTaggart Stewart, Bart.; Sir Samuel Chisholm, Bart.; Sir Charles Tarring: Mr. J. Truman Mills; Colonel St. John; Mr. W. F. Courthope; and more recently Sir William Mackworth Young, K.C.S.I.; General Sir G. K. Scott-Moncrieff, K.C.B., K.C.I.E.; Mr. H. Morgan Veitch, a valued Member of our Executive Council; and Rev. Dr. W. H. Griffith-Thomas, upon whose death we comment on a later page. Under "Books Worth Reading" we review a little volume which has recently been published, entitled "The Noble Martyrs of Kent," by the Rev. G. Anderson Miller of Rochester. Since that review was written we have heard with profound regret of Mr. Miller's sudden death, caused by an over-strained heart. Of all these and others who might be mentioned we can only say, "their works do follow them," and the responsibility is ours to go forward, having in fragrant memory the spirit of the Alliance which they breathed and the enthusiasm they manifested for the Gospel of Christ, which is the centre of Alliance interests.

The Wembley Campaign.—Under "Reunion Notes," we comment on the work proceeding at the Campaign Bungalow, which stands in Quality Street at the British Empire Exhibition. Those who have so far entrusted us with the means necessary to erect this Bungalow, and to organise the intensive work now proceeding, will be glad to hear that results are beyond expectations. The visitors to the Bungalow are numerous and increasing in number. The united meetings arranged from day to day under the auspices of the various co-operating bodies bring before those who are induced to attend them the fact that "The Gospel of Christ is the *Power* of God unto salvation to every one that believeth." Personal interviews, with brief periods of prayer when desired are reverently undertaken, and in these and other ways, just as Our Lord went out of His way to go through Samaria to seek and save one soul, those who are engaged in this blessed service at the British Empire Exhibition are making the same quest. With the help of the British and Foreign Bible Society, the Religious Tract Society, the British Gospel Book Association of Liverpool, and others, suitable literature is

being widely distributed; New Testaments, Scripture portions, copies of the "Traveller's Guide," together with selected evidential and other booklets, are being distributed. On Whit-Monday we are advised that applications for some 400 copies of the marked Gospels were made, and 140 copies of the "Traveller's Guide" were similarly applied for. In addition to this work, which is carried on in various languages, our excellent superintendent at the Bungalow, Mr. Wallank, reports interesting work among the Exhibition staffs, native and otherwise. The fact is that increasing pressure is being placed on those who are devoting their time to the work proceeding at the Bungalow, and we have to consider measures of relief through an increase of helpers. This matter is receiving attention, but it will be realised that this question of *personnel* is not without its special requirements. We are now looking forward to the coming of Dr. John McNeill and Gipsy Smith, who are to take part in the great continuation meetings under arrangement in the largest Exhibition Conference Hall, the dates of these gatherings being July 26th, at 3 and 8, August 13th, at 8 p.m., and September 10th, at 3 p.m.

Bible Day at Wembley.—Other meetings in the Conference Halls at Wembley are to follow those mentioned above. On October 1st the World's Evangelical Alliance has arranged for a great meeting in Conference Hall No. 1 under the auspices of the United Evangelistic Campaign, and the meeting will take place at 3 p.m. It is proposed that this date, October 1st, should be designated "Bible Day" at the Exhibition, with the hope of impressing upon many the fact that the secret of the greatness of the Empire, which the Exhibition is designed to portray, is the fact that the foundations of the Empire are set in due recognition of the Sovereignty of God, and recognition of the Bible as His Word. The old, old story of Queen Victoria's reply to the African Chief's question concerning the secret of England's greatness, cannot be retold too often. Presenting a Bible to the Chief the Queen wrote upon the flyleaf with her own hand these memorable words, "This is the secret of England's greatness." What can we all do to help forward such a testimony in the heart of the greatest show on earth, and among the millions who are visiting Wembley—to the number of one hundred and more thousand a day! In the first place may we not ask that all who can possibly do so will undertake to visit the Exhibition on October 1st! They will have to pay for entrance into the Exhibition itself, but there will be no further debet necessary for the meeting referred to in Conference Hall No. 1 at 3 p.m. Some who attend this meeting may wish to go early in the day and help on distribute, widely, in the grounds, invitations which will be supplied free of charge on application. If we can obtain 500 such helpers, we shall not only have a splendid audience for the meeting referred to, but it may be possible to fill the Conference Hall, and at the same time to effect a testimony upon which the seal of God's blessing will undoubtedly rest.

Fraternal Union for Bible Testimony.—Our attention has been called in correspondence to a new movement arising from a meeting held last year at the Royal Albert Hall, for witness to the full inspiration of the Bible. We understand the name of this new movement is "The Fraternal Union for Bible Testimony." The object of our present comment is to ask our wide-spread readers to assist us in making it clear, and known everywhere, that this Union (which is largely of Baptist origin, and which has in no way sought co-operation with the World's Evangelical Alliance) has not superseded the Alliance in well-known and definite witness of the latter to the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures. We are living in anxious times when fellow believers, instead of uniting at the centre, appear to be concerned to create divisions in the Evangelical ranks, rather than the unity which is so urgently called for. Before us is a letter from a much esteemed friend who seems willing to believe that the Evangelical Alliance has taken some position which involves a change of its attitude towards the Word of God. He speaks of regarding the Bible as "partially unbelievable," and the words of Our Lord as "partially unreliable." We repeat what we have so often stated before, that the Evangelical Alliance of to-day holds firmly and fully to the Divine Inspiration, Authority, and Sufficiency of the Bible, and does not question any of our Lord's utterances. There are

movements to-day which can only continue to exist through the adoption of methods which many deplore. Well-known names are obtained for these movements, and this often without proper knowledge on the part of such Christian leaders of either the spirit or aim, or both, which lie behind them. The Evangelical Alliance is a central organization, as was intended by its founders, and its present basis of membership is clear in its expressed wish to recognize as one in Christ Jesus all those who accept the Divine Inspiration, Authority, and Sufficiency of the Bible, and the Deity and Atoning Work of our Lord Jesus Christ. The Alliance has always believed that the greatest crime is separation from any brother or sister in whom the Spirit of Christ is dwelling, and leaves all such to maintain and advocate their religious convictions with due forbearance and brotherly love. It seeks to maintain Evangelical faith, but not with a short mind, or with disregard to the clear witness of our Lord to Christian Unity as being in the Truth, but above all, in Love, even towards those who differ at the circumference and yet meet at the centre.

New Publications.—The verbatim report of the speeches at the great Queen's Hall meeting on the subject of "The Reformation; Its Message for To-day," convened by the Alliance, has now been issued as a separate publication, and can be obtained from the offices, 19, Russell Square, W.C.1, at 6d. per copy, post free 7d. Our readers will be doing real missionary service if they will order copies of this publication and hand them to local Clergy, Ministers and others. The address by Dr. J. D. Jones has been published separately in booklet form, and can be obtained as above at the price of 3d. per copy, post free 3½d. In both cases a reduction can be quoted for quantities. Another timely publication recently issued by the Alliance is "Reunion with the Church of Rome?" by the Rev. T. J. Pulvertaft, which can be supplied at 3d. per copy, or 50 copies for 10/- post free.

Evangelisation in Malta.—Following the recent visit of the General Secretary to Malta a good deal of Press agitation has become apparent on the Island. It is directed towards every one and everything concerned to give to the Maltese the Holy Scriptures and the Gospel. It is clear that if Protestantism in Malta is to survive, some means must be found to make effective Clause 36 of the Constitution, which provides for religious liberty for all classes and creeds on the Island. At the present moment there is a fierce persecution of the small band of Maltese Evangelicals, and of our own Agents in particular. Several of these have been assaulted, and police protection has had to be sought. The persecution even descends to charges that the Malta Evangelicals are responsible for the introduction by the Island of transparent pictures of the Virgin, which, when held up to the light exhibit an indecent picture. These pictures have been distributed, but the source and the object are only too apparent.

There is apparently no hope of protection from the local Government, which, of course, is Maltese and Roman Catholic. The Minister of Education is a Catholic priest, who publicly in Parliament taxed the Editor of the *Malta Chronicle* for including in his paper a notice of the Sunday services in the Protestant Churches. As we have pointed out on previous occasions few of the local Protestant Clergy or Ministers show any sympathy with the Maltese Protestants, and the fact that Malta is under the British Government is apparently a disadvantage, as no sympathy is shown them in their difficult position, and religious freedom is not enforced. Civil marriage does not exist in Malta and we have recent information concerning the flat refusal of the Roman Catholic Archbishop to permit the marriage of a Maltese Protestant, permission for which had to be sought, and was obtained, from the late Governor of the Island. The great need of the moment is for suitable Mission premises on the Island to serve as a permanent headquarters from which intensive work can proceed without molestation from Roman Catholic landlords, who appear to threaten all Maltese Protestants living in hired houses or apartments. Our readers will understand that the situation on Malta is a very serious one; in fact, it is a scandal, and calls for investigation by the Colonial Secretary or a Parliamentary Committee, in order that something may be done to give to Maltese Evangelicals and Protestants protection and the rights of full religious liberty enjoyed by Roman Catholics within the British Empire.

Rev. Adam Podin.—Our brother, and Agent in Esthonia, Rev. Adam Podin, has arrived in England with Mrs. Podin to attend the World Sunday School Congress in Glasgow this month. Mr. and Mrs. Podin will be making a brief stay before returning to their honoured work in Esthonia, and we hope an opportunity may be given for friends in or near London to meet them before they return. In the meantime Mr. Podin has told us of wonderful openings for the preaching of the Gospel all over Esthonia and of its glad reception, even in the prisons where remarkable conversions have taken place. Mr. Podin told us that in one prison, among the 300 inmates there were 53 murderers, several others being criminals serving long sentences. Testimony in such circumstances requires a deep realisation of the fact that the soul of man is immortal, but that for each one Christ has died, and that on this account no one need perish because of sin or sins, even of the deepest dye. We perish when we neglect God's great salvation. Mr. Podin pleads for a plentiful supply of Esthonian New Testaments and Scripture portions for distribution in the prisons and elsewhere. We deeply regret that these cannot be made available in the necessary quantities, partly owing to the apparent disability of the British and Foreign Bible Society to supply them to the Evangelical Alliance for use by Mr. Podin at less than two-thirds of the published price, and partly owing to the fact that no special funds are available for purchase. The matter is one which must receive attention during Mr. Podin's visit to England, and it looks as if some arrangement will have to be made for the printing of a special edition of the Esthonian New Testament, although this will require a considerable sum of money which would need to be specially raised.

The Universal Week of Prayer in Korea.—There are some parts of the foreign mission fields from which reports concerning the observance of the Universal Week of Prayer do not reach us until some time after the event. Among these are China, Japan, and Korea. The Council have recently received a letter from the Rev. Gerald Bonwick of Seoul, Korea, which contains the following interesting paragraph of news :—

> Under cover I am sending you copies of the booklet published for the first week of 1924. It was very well taken up and the week was observed with general interest in all parts of [illegible] A is a great encouragement to the small rural churches, in the midst of a heathen population in this far-off land, to realise that they are [illegible] with the Christian churches of the West. The suggestions that the "Topics" contain are of the greatest value and are followed with care. The Union Church of Seoul (Union English Service) observed the week, and a majority of the membership attended the daily meetings each day. Rev. A. P. DuCamp, the pastor, was at much trouble to make the series of gatherings attractive and helpful. Thanking you for the kind help thus given to the work in Korea.

During the next three months a good deal of intensive work will be proceeding in connexion with the next observance of the Universal Week of Prayer, which will take place (D.V.) from Sunday, January 4th, to Saturday, January 10th, 1925. The universal programme is already in print and is about to be circulated as usual for signature by representatives of the Alliance and other Christian bodies. It will then be sent round the world for the same purpose. It will appear in full in the September-October issue of "Evangelical Christendom."

Dr. GRIFFITH THOMAS

Great servant of the Lord Most High!
How faithful wast thou to His Word!
The Message of thy Living Lord
Thou didst defend most manfully.
As both the Father and the Christ
Are with the Word shown to be One,
So throughout life thy work was done,
With God and Truth aye keeping tryst.
As once the Book was thine heart's love,
In Truth is now thy Bliss above.

WILLIAM OLNEY.

Our 78th Annual Meeting

THE 78th Annual Meeting of the World's Evangelical Alliance was held in the Throne Room of the Holborn Restaurant, on Tuesday afternoon, June 3rd, 1924. Mr. REGINALD C. HARE-DYER (Hon. Treasurer of the Society) presided, supported by numerous Members of the Council and others. The date of the meeting coinciding with the birthday of His Majesty the King, the proceedings opened with the singing of one verse of the National Anthem. The hymn,

"O WORD OF GOD INCARNATE,"

was then sung, after which the Rev. Canon C. L. THORNTON-DUESBERY read Acts ii., 37-47, and offered Prayer.

Mr. H. MARVIN GOOCH (General Secretary) gave a summary of the 78th Annual Report, which will appear in extenso in our next issue.

The following are verbatim reports of the addresses:

THE CHAIRMAN:

Ladies and Gentlemen,—If any one came here this afternoon ignorant of the exact objects of the World's Evangelical Alliance, he would need only to have read the first six lines of the Report of which Mr. Gooch has given us a valuable résumé. To those six lines I would merely add words from the front page of our Magazine: "The Alliance maintains in all parts of the world the whole Bible as the Divinely inspired, authoritative and sufficient Word of God, and proclaims the Lord Jesus Christ as Very God of Very God, the one and only Name whereby we can be saved. It affirms all His utterances, and looks for His glorious appearance to establish His Kingdom."

Those who follow me will, I have no doubt, deal with the Report which has just been presented. I would merely add a word or two concerning some things in it which I myself consider of deep importance at the present time. These include that great Conference at the Church House with regard to Anglo-Catholicism, and that wonderful Reformation Meeting at the Queen's Hall last January. Then there is the Rev. Adam Podin's work in Esthonia. We have had interesting letters from him, and there never was a greater work of faith and labour of love than his. Esthonia is near Finland. I wish some of you would go there. I have an interest there. I used to go there some years ago for fishing, and I love the Finnish people.

I would like to say a word also concerning our monthly Missionary Reunions at Russell Square. They are well-attended gatherings, and are most useful and inspiring, and I am sure that everybody who goes there adds the name of the Missionary Society represented to his or her prayers.

Then, in regard to the Evangelistic Campaign and Bungalow at the British Empire Exhibition, we ask for unceasing prayer that those who come to the Bungalow may not only be helped, but greatly blessed. We ask that the Gospel may prove its power within the four walls of that Bungalow, and that the literature given away in the grounds may have a like effect.

From the point of view of Treasurer of the Alliance, I want also to speak briefly on the question of finance. Mr. Gooch has already told you that but for a legacy we should not have been on the right side with regard to the Accounts. It is not desirable that we should use legacies as income, and we can only trust that the Lord will give us, in answer to prayer, the larger funds we need for our work. The activities of all kinds that issue from the Offices of the Alliance have increased in volume, but our subscriptions and donations have not increased in due proportion. Looking back forty years, in the year 1884 our total income was £2,329; this year it was £4,940. But the work done forty years ago was small compared with the activities of to-day, and also to the possibilities of to-day. Although we had this year £2,800 in subscriptions and donations, yet we have to resort to legacies as well, which shows how great is

our need of more widespread interest and generous giving to the Alliance Book Contrast the two periods. Think of the Alliance forty years ago. At that time there was no organisation as regards its Book and Aims. What quiet times those were, compared with the electrical state of the social and religious atmosphere of to-day. The very word swim is in competition with us to-day. Christian union is, as it were, floating in the air. No organisation can stand still to-day; it must either advance or go back. I think we must assume that that is so with us as well. If we are to advance, how can we without the means to do so?

Since I have had the honour of being Treasurer of the Alliance I have been struck forcibly with two things. I have seen something of the inner work and machinery of the Alliance. The first is the enormous volume of work that proceeds out of the doors of 19, Russell Square. Think of the literature and the correspondence. Think of the letters coming from all parts of the world, all needing attention, and some of a nature that requires both delicate and careful handling. Then think of the labour and time and expense entailed in organising those great central meetings of which we have heard—the Conference at the Church House, the Reformation Meeting at the Queen's Hall, the Universal Week of Prayer; and think also of the appeals that have to be sent out, and the detail work calling for attention from day to day.

Then, secondly, there is the small staff that carries out that work. As a business man I think it is a marvellous undertaking. We know that we have in Mr. Gooch a very great organiser, and but for the good organisation I know that the work could not be carried on, and would rapidly get into arrear. It is very much to me like engineers trying to keep a number of plates spinning simultaneously. So it must be with the activities of this Alliance. On Mr. Gooch and his extraordinarily small staff we rely to keep all our activities alert and fully active. We do ask you unceasingly for your prayers, prayers for the Alliance, that its funds may increase, that it may extend in its usefulness, that doors may be opened, and that when they are opened we may have grace to see they are opened and to enter and make full use of the opportunities that God offers us, that all may be to His glory.

REV. R. C. GILLIE, M.A., D.C.L.

Mr. Chairman and Ladies and Gentlemen,—This is a kind of family gathering, in which your officers and servants are here to give some account of their stewardship, and to receive also encouragement and support from your presence. Ours is one of the societies that now has a really long record—nearly eighty years of age. We are proud of the fact that we have had the confidence of so large a section of the Christian public of our country, and, in some sense, of the world through that long period. But we are fully conscious of the fact that unless we are prepared, year after year, to prove that we are receiving the impulses of God and expressing them, we have no right, we should have no desire, to live on our past reputation. We want to be of use to God and to serve Him in the right fashion. We want to meet the challenge of the future, as well as to be true to the trust of the past.

I think I can say quite fairly, as has perhaps been indicated to you, though not said roundly, that the last twelve months have been the busiest time, a time most full of initiative, that certainly I have known since my connection with the Alliance. We have had unexpected opportunities and have used them, and whilst we may, under God, perhaps congratulate the Council on using these opportunities, I need not say to you that really the eye of our fellowship, and to a large extent the strong right hand of our fellowship, is our General Secretary, Mr. Gooch. We thank God for him and for the service he has been able to render.

Let me indicate some of the directions in which we have been specially working. First of all, we keep steadily before us the great ideal of unity. As much can be done behind the scenes as in the newspaper press to promote the right kind of unity. One of

the facts about our Society is that we are trying to weave those invisible threads that are about the strongest threads, and to help people who have the central convictions which we stand for and share, to get together and feel together and work together. There are always fresh signs developing of this right united spirit, and if you will forgive a personal reference, last yesterday evening I preached in Bristol Cathedral on the subject of Sunday Defence, in which our Alliance has taken such a prominent part. What delighted me was not the fact that I had been asked to preach there by my good friend, Dean Barroughs, in connection with a Sunday Defence Conference being held in Bristol, but that in so doing I acted as representative of the Evangelical Alliance and the Free Churches. What delighted me also was the cordial welcome of the Cathedral authorities and the great congregation which practically filled the Cathedral. If anybody had said to me, in my first days as a young minister, that it would be possible for a Free Church Minister, a Presbyterian Minister, to preach in Bristol Cathedral, I would have said it was an idle dream. It is because this Alliance has been working and planning and praying, and has been statesmanlike in its conceptions and faithful in its labours, that such movements, expressing unity, are to a large extent more visible to-day.

In the second place, we are continually seeking to cultivate a right fellowship in Prayer. I constantly feel that we have not stirred the imagination, as we might, of the people of England concerning that wonderful Universal Week of Prayer. When I sit at the Council table and see the programme of topics for the Week of Prayer coming in, in Corean, Japanese, Modern Greek, French and other languages of which I have not the least idea what their script means—then I feel what an amazing thing it is that we are really able in every continent and, I suppose in fifty to a hundred different countries, to secure this unity of supplication. Why should we take upon ourselves to run the Universal Week of Prayer? Of course, the answer is not only that we have a right as the originator of the scheme to carry it on, but that we are really the only people who have got these threads from all over the world in our hands and are able to secure that the thing is done in such a prompt way that the Programme is never behind at any time in any country. The demand in England for this Programme of the Universal Week of Prayer was greater this year than for a good many years past, and I am very charmed by the fact that the great Federal Council of the Churches of Christ in America, with which I have a little acquaintance, takes this World's Evangelical Alliance programme and circulates it, with a few trivial alterations, amongst millions of Evangelical Christians in the United States.

The third thing that we really attempt to is testimony. We hold that we in some simple sense are meant to be sentinels and watchmen concerning Evangelical faith. We prefer to testify about the positive things rather than about the negative. But sometimes you have to point out the things that are wrong, as well as seek to draw people towards the things that are right. I met a minister in Western Australia lately, and he was telling me about an enormous grazing ground in the northern part of Western Australia, and how, when travelling up there, preaching, going from place to place in that thinly populated land, he came to one bare spot, and was told that this was the front door of the station to which he was travelling, the sheep station. It was forty miles from the centre to the front door. He went on to say: You know there are no fences there, none of your great wire fences." "Well," I said to him, "how do you manage to keep all the sheep together?" "Ah!" he replied, "it's a hot country and they always go where the streams are, so that the farmers know where to find them. If you have got a big station with sufficient streams, the herds of cattle and flocks of sheep will be found near the streams." Well, ladies and gentlemen, that is what we attempt to do in the Evangelical Alliance. We attempt to testify to where the streams are, in order that the flocks and herds may be guided thither and not perish in the waste. We keep our testimony steadfast. That great Reformation meeting was a meeting in which the great essentials were set forth in a Christian spirit, and I am certain that if England is to be blessed with a clear, full knowledge of our Saviour, with which it has been blessed in previous years, we have to keep the wells and streams clear, so that the water of Salvation flows free and fresh there.

EVANGELICAL CHRISTENDOM

Least of all, there is one other piece of work that we do, and that is, we encourage Evangelism, and where we have the added possibility and the means is given us, we exercise Evangelism. This British Empire Exhibition has given us wonderful opportunities of attending to that. It was my friend Mr. Gough's ought eye which saw some months before the Exhibition was opened that there was an unparalleled opportunity to express evangelical unity and to attempt to get the ear of the crowd. I am bound to say, though I suppose myself moderately wide awake, that it had never entered my head that we might make that use of the Exhibition; it really had not occurred to me. We might have protested the idea and gone in just by ourselves. We could have built a Bungalow and got the necessary material for it and made use of it without the help of anybody. But that was not our spirit and method. We said to every evangelical organisation of any importance in London: "Come in, and let us show to the visitors from all our Dominions and Dependencies that there is a united Christianity in the Home Country." So we drew together, built a Bungalow, and day by day individuals came in and learn to know the way of Salvation and that we are really a fellowship for Christ's sake. Then there are those successive meetings in the Exhibition Conference Halls. Now that I have wakened up to it, I should have felt ashamed if I had had to say that those Conference Halls were used for scientific discussions, educational interchanges, and political conferences, but on a word of religion was ever mentioned there. But that is not to be the case. We have already had a fine beginning when the Bishop of London gave a most evangelical address on "I am not ashamed of the Gospel of Christ"; the Rev. Dougles Brown also spoke; and I read the Scripture and took part in prayer; and so you had a representative of the Church of England, a Baptist, and a Presbyterian, the Salvation Army, Church Army and many others side by side. I consider the meeting on that particular evening a wonderful gathering in that great Hall, seating 1,500 people and I was interested to see, when half the meeting was over, some of the people moving down to listen better, which was a sure sign that they were deeply interested.

Now how much are you going to help us to do all this? We use the money you give us to the full, but we could use, and must have more, and I do want to suggest quite frankly that if there are no pressing personal claims upon you, before God calls you home I wish you would remember the World's Evangelical Alliance in your last Will and Testament. The work that it could do is almost incalculable, supposing we had larger means with which to do it. I hope we are going to have the increased financial support that we need, so that we may be able not only to strengthen our stakes but also to lengthen our cords.

REV. H. ELVET LEWIS, M.A.

Mr. Chairman and dear friends,—I am glad of the opportunity of joining with those who have already spoken to express our thankfulness for what has been done during the last twelve months; and because so much has been done during the past year it is in earnest that we hope to do still more during the coming year, and during such time as God may give us the opportunity and the strength. You have heard a great deal about the practical side of the Alliance. I wish to emphasise for a moment what not only brings us together, but what started the Alliance and keeps it and holds it where it is.

We find in ordinary life that oftentimes most divisions are at the circumference of things. The nearer we come to the centre the nearer and the fuller we feel our unity. We have already used more than once such terms as *central* and *essential*. That is exactly how we feel this afternoon. We are coming from the circumference and drawing near the centre. There is no need for anybody to ask what is the centre of this Alliance, unless by changing the form of the question, and, instead of asking "What is the centre?" asking "Who is the centre?" For Christ Himself, the centre of Christianity, is also the centre of

this Alliance, and we find in Him sufficient to unite us all. We may have as Christian people at the circumference our divisions, and at times they may be very real, and to some of us very necessary to hold. But God has made this evening—as He has made others—in a very special sense a means of drawing nearer to the Centre, and as we draw nearer to our Lord Jesus Christ we feel not only an Alliance, but something deeper, if possible, than an Alliance even. It is a friendship or a comradeship, or, coming to a New Testament term, it is a real Christian communion. We would therefore at this annual meeting express to ourselves, and to those who are interested in the movement, and to those whom we wish to be interested in the movement, this one thing—that the warmer our love for Christ the warmer will be our desire for real unity among all those interested in His work. If you take such a hymn as:

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest"—

you can think of a hundred people singing that hymn together, and possibly each of them has come by a different path from the other. Our Christian experience is varied as our personalities and personal lives vary, and each of the hundred may have come by a different path, possibly using a slightly different phrase to express his or her experience. You have there all varieties, whether of feeling, or of intellectual expression, or of modes of faith. But the moment the hundred begin to sing, all these variations and differences become one harmonious unity, so that each of them can really say [illegible] "Jesus, the very thought of Thee
With sweetness fills my breast."

They may not have met each other, they may have met for the first time that day, but in the exercises of Christ Himself there comes a sense of union which will make them stand together for Him and for the work He has to do in the world. In that spirit we wish those who have come to this annual meeting, and those who have been already interested and helpful in the work of the Alliance, to go forth again and not only help to continue, but to enlarge its work.

Especially I would emphasise again that wherever there is an opportunity of united prayer and intercession, we should try to bring together in these days of difficulty and sometimes of great darkness praying souls, so that those who are filled with a spirit of intercession may help Christ to win the world for Himself, and help the Churches everywhere to realise that they are one in Him. We have every reason, from what you have heard to-day, for encouragement, and therefore for courage to go on and do the work to the best of the power that God gives us. We will do it best of all as we keep near the Centre, forgetting the differences that divide, drawing near to Him, never attempting anything apart from Him, so that we may see Him in the midst and behold Him as the Ruler of all Churches and the Lord of all nations. I trust that from this annual meeting there may go forth such a spirit as will come back again to encourage our Secretary and all the rest to go on and do still greater work.

REV. W. FULLER GOOCH.

Mr. Chairman and Christian friends,—It gives me very sincere pleasure to-day to take some part in this 58th Annual Meeting of our Alliance. It is not by any means the first Anniversary that I can recall, or in which I have been privileged to take part. I believe I have, shall I call it the honour? (I regard it so from my own point of view) to be the oldest member of the Executive Council. I have been a member of the Executive Council of this Alliance for over forty years, and I have been in membership with it for over fifty; so that I claim to have some little knowledge of what the Society is, and what the Society has done, and what the Society can further do. It is a great joy to me to be here and hear it said, as it has been said by Dr. Gillie and others, that the past year of the Alliance work has been the busiest, the most active, and, I think I may add, the most successful

which it has succeeded in accomplishing. Why is it that this great Society has such a widespread influence? I believe that one reason is because it has always had a very sound Bible foundation; it has always rested by the fact that the Holy Scriptures are the Word of God, that they are Divinely inspired, that they are all-sufficient, without any additions to them from other sources, for our guidance, and also that they are authoritative; we think they have controlled the actions of the Alliance, as I think they do the action of all who sincerely believe in them as a revelation from God. I think God has honoured that position, and that position has never been departed from, and is not being departed from now. We are still a Bible-believing and Bible-honouring institution, believing that we have in the Bible the impregnable rock on which to build, and the sure guide for all that is to the glory of God.

There are other things which contribute, I believe, to the success of this Alliance. It has a very honourable lineage. I quite agree with what Dr. Gillie said, that no institution can live upon its past. But, after all, no institution lives without its past; if it had not been for its past the Alliance would not have had its present. When I look back to the early days of the Alliance, before the days when I was permitted first to know it and to have intercourse with it, I feel a sort of Christian pride in the initiation of its work. Perhaps there would be some difference of opinion as to what really was the first initiative suggesting the formation of the Evangelical Alliance. Some trace it to our Scottish brethren and say that the suggestions that were made, I believe, in the year 1842, at the Tercentenary of the Westminster Assembly then held in Edinburgh, led to the Liverpool conference, out of which sprang the determining meeting in the Freemasons' Hall, in 1846, when the Alliance was actually formed and its constitution was drawn up. This may be so. But, at any rate, it originated with men who honoured the Lord, and whom the Lord honoured, and it has had an origin of which one may well be proud. I rejoice to think of the early days when I first knew it; when we had as chairman Mr. Donald Matheson, and men like Dr. Stoughton, (whom I had the privilege of knowing from my childhood, as one of our Honorary Secretaries. But I must not be reminiscent. Yet, when I remember these names I rejoice to recall them, and am glad to feel that since while our lineage is thus honourable, and while from the commencement we have had men of such calibre as that to guide us, we have not been grateful. I ascribe to me our Chairman, in the position that he occupies this afternoon. A more loyal and wise-hearted friend of the Alliance, and of all that the Alliance stands for, we have never had in the history of the Association. When I look at Dr. Gillie and see how in his busy life he gives himself, heart and soul, to everything and anything that helps our work, I feel thankful to God that to-day we still have men such as they are to help sustain the burden of the work. If I might for one moment forget—and be pardoned for doing it—my relative personality, I should say that I am thankful for the General Secretary also, to whose strenuous efforts we owe so much.

However, leaving that, I feel that there is a vast future before the Alliance. God has not done with the Alliance yet; I believe there is opening for it a greater future than its past has been. My reason for saying that is because I think we have a vantage ground that no other institution I know possesses. That is to say, we are not seeking in any way to disturb the Churches. We are not seeking even to bring them all into one. I do not know that we should be at all united if we could show that we are attempting to do that. What we attempt to do is to recognise all in every Christian church that is of God and that honours Christ and gives Him the central place which Mr. Elvet Lewis has just claimed for Him; and to gather together all in every section of the Church to whom Christ is all and in all, and who will work together for the common good. That, I believe, is the real aim of the Alliance.

There are some outstanding chapters in the New Testament which come home to some of us to-day with great power, showing how truly the New Testament as well as the Old is the Word of God. I refer to such chapters as Rom. viii., or the great Resurrection chapter in 1. Corinthians, or several other chapters that I might specify. But there is one which I believe is a more outstanding chapter of revelation than any other that we can mention. It is 1. Cor. xiii. When the Lord comes to reckon with His servants, as He soon will do, we shall all be giving an account of our service. I believe that that chapter will be the basis of the ac-

sentation that we shall then pass through. If we have not love, what signifies anything else that we may have. If we have not love, what is eloquence, what is giving, what is any possession of gift? Love is the crowning pinnacle of all that belongs to the Lord Jesus Christ; and we here, as the Evangelical Alliance, believe in that chapter, and believe in our responsibility to try and bring it to pass as much as possible among the people of God whom we can influence.

To-day I do feel that while we may not be able to report practical results in full, yet there are practical results from our Evangelical Alliance which are incalculable. If I mention nothing else I would mention the Week of Prayer. We can never tell what that Week of Prayer has done, and is doing, the wide world over. There are coming forth from it in every mission field, as our missionaries frequently tell us, influences which are helping the Gospel and which are glorifying God to an extent that you and I cannot possibly understand. But we have much more than the Week of Prayer as the practical work in which we are engaged, and God helping us we are going on with the work, believing that God has a purpose to fulfil in calling us in these days to engage in it. We love the Truth, and we labour for it; but we believe that unity in Christ is the one great unity which the love of God by His Spirit begets and His children will always seek after. There is a unity which is so exclusive that it pulls down on the one hand what it builds up on the other. We do not seek that. We want to draw in, rather than expel; all that is good, all that is of God, all that will commend the Gospel of our Lord Jesus Christ. I do trust that the result of this meeting will be to bring us far greater help financially and in prayer and in co-operation than we have as yet secured. I am sure that those who help us are helping on a Cause that the Lord has Himself at heart.

[Mr. Gooch followed his earnest address with Prayer, in which he pleaded that individually, as well as collectively, Christians might more and more manifest the love which binds them into one because it binds them to Christ.]

REV. J. CLIFFORD BANHAM, M.A.

Mr. Chairman and dear friends,—I feel that this meeting has already had a feast of fat things with a great deal of spiritual uplift. There is a proverb that you all know which says, "He laughs loudest who laughs last." A modification of the proverb might be suggested, that he speaks shortest who speaks last. Certainly he has to think hardest who speaks at the end of a meeting of this kind, because when so much has already been said, a considerable amount of ingenuity has to be displayed, unless one has to repeat what has already been said by those who have spoken. We have heard a great deal this afternoon as to the various activities of this Alliance. I am bound just to repeat to some extent what we have already heard.

We have been reminded that the Alliance, speaking broadly, stands for three things. It engages in three great activities. It stands for the affirmation of essential, fundamental, central Truths. In the second place, it engages in definite Evangelism. We have heard something of that part of the Alliance work in Malta, in Esthonia, and at the Wembley Exhibition. Thirdly, it does all it can and may to promote the cause of Christian Unity. All those activities, I feel sure we agree, well befit the World's Evangelical Alliance. I think also you will agree that the value of an activity is very greatly affected by the spirit in which the activity is conducted, the motive that prompts it, the atmosphere that surrounds it. Surely that is one of the things that our Lord Jesus Christ tried to teach the religious people of His day—that the spirit really mattered quite as much as the action. Prayer was of very little value, despite its quantity, or despite its publicity, unless the spirit was right. Fasting was of very little value if it was done merely with regard to external appearance. Almsgiving was made or marred by the spirit that prompted the gift. Our Lord applied an altogether new standard to the simple

and humble gift of the widow. It was the spirit that really mattered, the atmosphere and the motive. What is true of individuals is true of churches or bodies of Christian people.

I wonder if you have observed a contrast that seems to me not a little striking when we come to consider the activities of bodies of Christians as described in the New Testament. As you open your First Epistle to the Thessalonians, you will find that St. Paul is filled with thankfulness as he remembers the activities of the Christians in that church. He recalls before God with thankfulness their "work of faith," and their "labour of love," and their "patience of hope." When we come to read the message of the risen and glorified Lord to the church at Ephesus, we find the same activities. "I know your works and your labour, and your patience." Precisely the same activities, but minus the *motive*. Not works of faith, not labour of love, not patience of hope. Activities bereft of the motive, the spirit, the atmosphere that really determine their value. Therefore, my closing word to this meeting, in view of the activities of this Alliance, is that we should always keep, as I think we can honestly say the Alliance always does keep, the motive, the spirit, the atmosphere well in view; and we seek in all that the Alliance undertakes—the affirmation of central truths, the evangelism and the promotion of fellowship—these activities we seek to keep wedded to these evangelical graces of faith, hope and love.

Just a word or two in conclusion about each. Our affirmation of central truths. Let it be done, let it be uttered, let it be declared in the full confidence of faith. It seems to me in these days that there is a certain amount of championship of truth that has about it the suspicion of fear rather than of faith. Some people, it would seem to me, pride themselves upon a simple faith that in reality is simple fear. We need not be afraid when we declare our belief in the great essentials of our Evangelical position, and that, even though the times in which we live are strangely difficult, there is any cause to be anxious lest the truth should be overwhelmed by error. I believe it was Mr. Spurgeon who, when asked on one occasion to speak in defence of the Bible, said, "I would as soon think of defending a lion. Let the lion loose and it will defend itself." We need not be afraid for the Bible; the Bible is perfectly able to take care of itself if only we let it loose, and we who live in these strangely difficult days must see that our affirmations are made in the full belief of the invincibility of truth.

There is a story that I love to tell—many of you I have no doubt have heard it—concerning the lighthouse that marks the entrance to the harbour at Boston. There was a wild storm, and the rumour got abroad in the city that the lighthouse had gone down in the storm. A few days after, when the storm was over, one of the lighthouse men was walking along one of the streets of Boston, and someone who was delighted to see him went up to him and said, "I thought you and your lighthouse had gone down in the storm?" "Gone down in the storm? Why, she never shook!" I believe that sometimes when we are filled with apprehension because of so much that is around us to-day, we need not fear. The Bible will stand the shock of the wildest storm that ever beats upon it.

In the second place, I think it will do us good to remind ourselves that our evangelism may be attempted in a spirit of hope. There is a great deal of evangelistic work, I think, that seems to be attempted in rather a spirit of despair. There are many ominous signs in these days that seem to point to a great departure from the Evangelical Truths that we hold so dear. I know all about these things—the decline of public worship, the desecration of the Sabbath, the growth of unbelief. These signs are very distressing, and some people take refuge in the thought that these are the signs of the last days, and that things must go from bad to worse until finally the Lord Himself appears. I am very strongly of opinion that we suffer very much from a restricted and partial view. If only we could take the proper view of things we should get rid of a great deal of our pessimism. I believe we are living in most wonderful days, if only we look widely enough. When a missionary of very long and wide experience can come back from India and tell a great meeting at the Albert Hall that to-day, as never before, Jesus Christ is Lord of Indian thought, though not as yet Lord of Indian life; when, as we look abroad, we find masses of people in unprecedented numbers crowding into the Kingdom

of God; when a missionary of long experience in the Moslem world comes and reports a change of attitude on the part of Mohammedans towards Christianity, so that the editor of a leading Turkish newspaper could write, "No thinking Turk to-day can be a Moslem"—when I see all these things I find it impossible to despair of the Christian Gospel, as some people seem to be able to do. I do not think that things are going from bad to worse, I believe personally that never was Jesus Christ advancing to more wonderful triumph than He is to-day. As we trudge along our Emmaus road, saying to one another, "We hoped it had been He" who should have done this and that, we want that the Lord Himself should come and expound to us in all the Scriptures the things concerning Himself. God is writing upon the page of human history to-day, and if we look widely enough and see God's handiwork in all the world and see His writing in all the Scriptures, we shall go into our evangelism with an altogether new spirit of hope.

Lastly, in all that we seek to do to promote Christian unity, let us, above all, as we have been so eloquently reminded by a previous speaker, to whom we always listen with great respect and affection, let us seek to cultivate a spirit of love. Although there is enough to-day to encourage us to believe that we are still a long way off any sort of uniformity of ecclesiastical organisation, I have always believed in the existence of that thing that St. Paul believed in and that he called the unity of the Spirit—not something that we are told to contend for, not something that we are told to create, not something that we are told to promote, but something that we are told to "keep." It is there, and it is our business to keep it, to keep it in mind, just as I hope we keep the laws of the land. That is to say, we shape our life according to their direction. So there is, I believe, underlying all our differences, that Unity of the Spirit that we are to keep in mind as we go about our various activities. Let us seek to cultivate the spirit of generous Christian love. It is so important!

I think that probably the best contribution we can make to the whole cause of Christian unity is to learn to love our fellow Christians, even fellow Christians from whom we differ. The Lord Jesus said that we were to love our enemies, and if he said that, it surely ought not to be so impossible to love our fellow Christians. Some people seem to find it desperately difficult. Anyhow, I am sure it is the most important thing that we can do if we really have the cause of Christian unity at heart. Therefore, in our efforts to promote Christian unity let us cultivate the spirit of love. "Now abideth faith, hope, love, and the greatest of these is love."

After three verses of the hymn,

"Let the song go round the earth,
Jesus Christ is Lord"—

The Rev. W. Y. FULLERTON closed the 78th Annual Meeting with Prayer and the Benediction.

In response to request we print the following Form of Bequest to the World's Evangelical Alliance :—

"I give and bequeath to the World's Evangelical Alliance (British Organisation), the Offices whereof are situated at 19, Russell Square, London, W.C. 1, the sum of £ ..... pounds sterling, to be applied in or about the work of the said World's Evangelical Alliance (British Organisation) in such way as the Council may determine, and I direct that the receipt of the Treasurer for the time being of the Alliance shall be a sufficient discharge to my Executors for the legacy, and that the same shall be paid free from legacy and all other duties whatsoever.

* Two witnesses are necessary, both of whom should be present when the above bequest is signed, and each of whom must sign in the presence of each other.

Reunion Notes.

Wembley All roads lead to Wembley, and the Exhibition has attracted hosts of visitors from many lands. It stands for the manifold activities of the British Empire, and the wonderful display of the resources of the lands painted red on the map are a surprise to most of those who had no idea of the vastness and variety of the British Dominions. In Quality Street there stands the Campaign Bungalow—small in size and comparatively insignificant in contrast to the huge pavilions erected to house the material output of the constituent parts of the Empire. But its significance is great. The Exhibition, from one point of view, is a great display of material might, but it would never have been held had there not been vision behind its promoters, and an ideal of service in the minds of those responsible for the beginnings and extension of the Empire. "The white man's burden bearing" of honest service is responsible for what is exhibited, as the lands opened by pioneers who had the fear of God in their heart have become what they are, owing to the Christian principles of service and justice that inspired those who builded better than they knew. The source of all that is good in the Empire is the message of Christ. Of the hundreds of thousands who go to the Exhibition for amusement and instruction, hundreds call at the Bungalow, and find there the atmosphere of Christian Unity and devotion to the Gospel. It is the outward symbol of oneness in Christ on the part of those responsible for its inauguration. We have before us the programme of the June arrangements, and find in charge of the daily Meetings organisations associated with the Church of England, the Free Churches and Salvation Army, as well as the World's Evangelical Alliance under whose auspices the Campaign has been organised. All who love and serve the Master, will find there a welcome. They can exchange impressions, and realise that the Kingdom of God and His Christ is a world reality, and the privileges conferred by citizenship therein are even greater than those which are shared by those who live under the British flag. We hope that all visitors interested in Christian Unity will call at the Campaign Bungalow.

Conference Hall Through the Palace of Industry entrance can be had to the vast Conference Hall, that has been erected to house those who wish to discuss the many subjects associated with community and industrial life in the Empire. Great Congresses of the masters of industry and construction, of the various health and other Campaigns that are being conducted will meet from time to time. Health and wealth are the driving forces that bring these together. But spiritual well-being is much more important, and accordingly the Committee of the United Evangelistic Campaign have secured the Hall for United Evangelistic Demonstrations. On Whit-Monday the youths and maidens were specially provided for by a combination of workers connected with the National Young Life Campaign, the National Sunday School Union, and the Young Women's Christian Association. In July, August and September the world-known Evangelists, the Rev. John McNeill and Gipsy Smith will conduct special Meetings. Later the Salvation Army, the World's Evangelical Alliance and the Church of England will be responsible for the arrangements. In this way witness will be borne to Christ in the midst of the Exhibition, and we pray that many will be led to their Saviour and to a closer walk with Him through their visit to the Exhibition. In addition to this effort to maintain the brotherhood of the faithful and to bear witness, in other parts of the Exhibition the work of the Bible Society and Home and Foreign Missions finds a place, and St. George's Church has been opened by the Church of England. We are thankful for what is being done to prove that the pursuit of amusement and instruction in things secular is not absorbing all the thought of those who are interested in the marvellous Exhibition, which for extent and variety exceeds all other Exhibitions. It would have been strange indeed if the secret of the power and influence of England for good had been overlooked by the Christians of the Home country. They have made it plain that the Gospel is a living factor in the Empire, and that Christianity has a still greater part to play in the future evolution of the British and other races who inhabit its far-flung lands.

Sunday Observance

The Committee of the Exhibition determined that it should be closed on Sundays, and the Government lawyers announced that it could only be opened after the passage of special legislation. The Empire Day service gave a starting point for fresh agitation to have the grounds and educational sections thrown open on Sundays, and as we write a vigorous agitation is at work to obtain the needed support for the passage of the necessary legislation. If the Exhibition be opened on Sundays a very heavy blow will be struck at Sunday observance. Multitudes of men and women will be deprived of Sunday rest. The roads to and from the Exhibition will be crowded thoroughfares of pleasure seekers, and for the first time in British history an Exhibition will be opened on the Lord's Day. The financial gain supposed to be obtainable by Sunday opening will be purchased at the expense of the loss of the reverence that this country has for centuries paid to the ideal of worship and quiet recreation—not to be confused with public sports and travelling to see sights. There will be a weakening of the hold of Sunday on the public mind, and the sluice gates will be raised for the passage of a stream that will sweep away opposition to similar opening in every entertainment throughout our land. We have no desire to kill the joy of the people. We wish our fellow-citizens throughout the Empire to have the best that life can give them, and the deprivation of the weekly rest day, as well as the secularisation of its activities are sure to do more to kill the happiness of the country than to add to their joy. For the passing pleasure of a visit to Wembley a permanent institution of the utmost value will be injured. We believe the sound Christian sense of the Nation will prevent this calamity. Let all who love the highest well-being of our land give themselves to prayer that this danger may be avoided.

A Bishop on the Continental Sunday

It is strange to find an ex-Australian Bishop writing in favour of the introduction of the Continental Sunday into these lands. "The strong side of a Continental Sunday is the great emphasis laid upon worship and consequent brightness of the day. The weak side is an assumption, not made by all that, having consecrated the beginning of the day to God, the remainder does not matter. It is the strength, but the weakness, of Continental Sunday which all friends of Sunday may wish earnestly could be added to our English traditions." We have, perhaps, a better idea of a Continental Sunday than the Bishop, for we have lived longer in lands where the tradition of the Roman Church is at work. In at least three European lands intimately known to us the numbers who "consecrate the beginning of the day to God" are in the minority in the great towns. Those who consider that the "remainder," in fact "all the day" does not matter, are the vast majority of the inhabitants. It would be interesting to discover where the Bishop finds support for his contention that the "consecration of the beginning of the day" has as its consequence "brightness." In France you have the racing, in Spain and Portugal the bull-fight. Everywhere you have provision made by theatre and music hall to attract the people, and the atmosphere of Sunday in these lands is that of a Weekly Bank Holiday. The assumption not "made by all" is, in our experience, universal. The Bishop sees, in the introduction of the Continental Sunday, hope for the restoration of the Mass, and what he wishes to bring back to England is "the idea that worship is the true observance of what is primarily the *Dies Domini*." Worship at a "soldiers' mass" as an absolution for a day of forgetfulness of God! The British Sunday in unnumbered homes is anything but "gloomy, close and stale." Abolish it, and to a certainty it will be found that there will be a great and rapid growth of the tendency to work seven, or at least six days and a-half a week. We wish that before committing himself to print, the Bishop had probed continental life a little deeper, and had had a wider experience of what a Continental Sunday really involves. If he had, and were not warped by ecclesiastical prepossessions, he would then write in a different style.

His Grace Mr. James Brown

By the nomination of Mr. James Brown, an elder of the Church of Scotland, to the post of Lord High Commissioner to the General Assembly, honour has been rightly paid to a Christian gentleman who occupied the position of a working miner. Mr. Brown has been long known as an

earnest Preacher and Church worker, who is devoted to his Master and desirous for the extension of His Kingdom. The change from a cottage to Holyrood Palace was striking, and Mr. Brown discharged all his duties—ecclesiastical and social—as if he had been born to do so. His addresses were distinguished by shrewd common sense and insight into the heart of Church problems. He is deeply interested in the Reunion question. He rejoices in the prospect of union. "It only required the goodwill of the fathers and brethren because they did unmistakably lead opinion in the country, and if they had the goodwill and faith, then he was certain that union was not far off, and that the two streams re-united would flow through the land, with trees on its banks for the healing of the nations." In both Assemblies the great majority of the members are keen for union, which will undoubtedly come in time, as the spirit actuating them is not "what can we get out of union," but what are we prepared to surrender for the joy of dwelling together in unity with our brethren. For many years past the path to unity has been explored, and during recent years legal steps have been taken to prepare the way. The divisions of Scotch Presbyterianism will one day be healed, and we shall have in the Northern Kingdom nine-tenths of its people who are loyal to Christ as King, and the Holy Scriptures as the Final Authority in matters of faith and morals, speaking with one voice and bearing the same witness to the Truth they hold dear. A mighty change has come over Scotland, where men have learned to see that those who hold the same faith and worship God in the one Spirit should no longer suffer the consequences of disunion. The causes that led to separation no longer operate, and when Scotland shows the way we may expect the lead to be followed in other lands. There is a world of difference between unity as the outcome of unity of spirit and a unity based on a desire for the realisation of an ecclesiastical ideal when those who unite disagree among themselves on matters of first-rate moment.

The Religious Condition of Scotland

The Northern Kingdom is probably more attached to organised Christianity than England and Wales. Recently published statistics, however, give serious cause for anxiety. Thirty-six and a-half per cent. of the people are outside the Churches. The Communicants of the Church of Scotland represent more than one-quarter the entire adult population, and those of the United Free Church eighteen per cent. While the adult population has grown in twenty years by more than seven per cent., the Communicant Rolls of the two great Scottish Churches have increased by less than five per cent. It must be remembered that in twenty years the Roman Catholic population has increased from something more than eight to twelve and one-third per cent. of the total population, and this increase is almost entirely due to immigration. The two great Churches in Scotland have increased in forty years by thirty-four per cent., whereas the adult population has increased by forty-nine per cent. On the other hand, it is good to learn that during the four years, 1919-22, the Churches have enrolled more young communicants than in any previous four years of their history, and the proportion of these young communicants to the general growth of adult population bears the high percentage of fifty-six as against about fifty-two per cent. ten years ago. The drain of emigration tells heavily on the Churches, while the slum-dweller and the non-Scottish multiply in the land. In those centres where the Roman Catholic emigrants have settled, their influence has been exercised to the disintegration of Scottish Sunday observance, and has given rise to many social and religious anxieties. Scotland is alive to the dangers it has to face, and the debates in the Assemblies prove the wide-awakeness of the leaders and their determination to do all in their power to maintain high spiritual standards among the people.

Adolescents in the London Diocese

A valuable Report presented to the London Diocesan Conference makes painful reading. In the three Archdeaconries the number of adolescents, male and female, in connection with Church organisations are 26·5, 27·7, and 22·6 per cent. of the total number in the Archdeaconries, and the real number is less, as in many cases the same youths are returned in connection with more than one organisation. Since 1914 the number of adolescents attending Bible Classes has fallen from 44,997 to 28,564, and similar proportionate decreases are observed

In other Church organisations. In the years 1913-14 the number of Confirmations were 59,473 as against 44,415 in 1920-21. And this in spite of a growth in the number of young people of confirmation age. Whatever way the figures are regarded they give rise to serious thought. The causes attributed to the decline are the indifference of parents and "the growing custom of Sunday motoring and Sunday golf is doing much to hinder the work of the Church among young people." "We are passing through a transition period. The home discipline of the past has almost ceased to exist. On the part of youth there is less respect and obedience to parents, and on the part of parents, too, often a careless indifference as to how young people spend their time. We are still feeling the influence of the war upon the home. This is most noticeable in the case of girls, who to an increasing extent are earning their own living and are naturally more independent." What has been said of the National Church is true in the experience of those who work in the Free Churches, and unless we are able to win the young life to Christ the future will be the poorer for our failure. One point is stressed by the Report. The late hour of Sunday rising interferes with the attendance at religious duties. It has its effects in Sunday morning congregations of all classes, and now that facts and figures are known it is for the Church to provide the remedy. Parental responsibility needs to be emphasised, but when the parents do not attend the House of God how can we expect them to send their adolescent children?

Copec. The Conference — known as Copec—on Christian Politics, Economics, and Citizenship has not received the public approval its supporters anticipated. The reason is plain. It allowed itself to get out of touch with facts and to substitute for Christian principles what has been called "sloppy idealism." It strove to attain Christian co-operation on the part of its members without recourse to corporate prayer. Of course the absence of united prayer was due to the presence of unofficial Roman Catholic members, whose Church refuses them the privilege of praying with Protestants. The Roman Church itself withdrew its official representatives. There was a spirit in the Conference that mistook the fantastic of the few for the ethics of Christianity, and a readiness to rush resolutions that had never been fully discussed. When its Chairman was compelled to explain that a resolution did not mean what it obviously did mean, it was seen that little confidence could be placed in resolutions adopted by the audience that either misunderstood what was placed before it or voted what it was convinced to be the signification of the words they approved. We live in a world that needs to know the facts before judgment is pronounced. There is a great gulf between the Christian standpoint of surrender to the Heavenly King and service following consecration, to the prevalent idea that in service for making the world more humane and better lies salvation. Our Lord never lost sight of things as they are, and He insisted that in seeking the Kingdom of God and His righteousness the first step is taken in setting forth His truth in the world. Through overstress on this world and the need of social improvement as the end-all of Christian activity we have largely lost sight of the facts of Heaven and Hell. "Other worldliness" is ridiculed, whereas the "other worldliness" of the Christian is the best preparation for making better the world in which we live. The half-digested theories of enthusiasts are a poor substitute for the practical ethics of Christ, and unless the individual is himself definitely linked with Christ he cannot accomplish what God would have him do. Man's whole nature needs redemption and the redemption provided by Our Lord will save man to serve. Salvation by service is not the Christian salvation when directed to the ends of a political or social creed, but the man saved by Christ will make the cause he serves fruitful beyond his dreams. The Church that gives itself to the saving of the souls of men will do most for the health of the whole community. Copec failed in its influence because this fact was not fully recognised.

Gambling. We are thankful that the laws on the Statute Book against gambling and lotteries are not being allowed to remain a dead letter. Gambling is more wide-spread than it ever has been and all classes indulge in the practice. Lord Derby, who won the Derby, never bets, but he is the exception, and the first Wednesday in June is the occasion for vast numbers of men and

women to put their "bit" on the favourite or other horse whose powers are unknown to them. Ruined homes, business defalcations and robberies have their cause in gambling, and the general public looks at the custom with an easy indifference which encourages the evil. We welcome the thoughtful little book by the Rev. J. Glass, "Gambling and Religion," as a means of clearing the minds of Christian people on the subject. He shows very clearly, and quotes his authorities for maintaining, that Gambling is anti-Christian. In our mind there is no doubt on the point. He also shows that the legalisation of Gambling, either by the imposition of a tax on betting or the establishment of the Totalisator system, must of necessity lead to the spread of the evil. The day is not far off when Parliament will be called to deal more firmly and less evasively with the subject. The loss inflicted on business by the excitement it causes is great, the misery brought upon homes is incalculable, and the disordered state of mind it engenders is perhaps the worst of its consequences. Have the Churches taken a definite stand? Is it not the fact that they too often ignore what exists around them, through a feeling that those who attend public worship never speculate on horses, and refrain from betting? Gambling is a "mug's game" and the man who enriches the bookmaker by his resort to his odds is not only guilty of sin but of downright folly. And people to-day prefer to be accounted sinners than fools! Nothing can be said in support of gambling either as a recreation or a source of profit. It is condemned by the Christian ethic and is proved evil by its consequences.

Rome and England. There is still a strong section of the Clergy in the Church of England who seek Reunion with Rome. Undeterred by the plain speech of Cardinal Bourne they believe that by the working of a miracle reunion with Rome will be accomplished. The miracle will take place if and when the Church of England is prepared to be absorbed within the Roman Church. Until that day arrives no Reunion can occur, for Rome can only surrender her position as the one true Church without which salvation is uncovenanted before she can abandon those things that make reunion English Christianity possible. When the Anglo-Catholics sought to adore the Reserved Sacrament in Palestine complaint was made to the Governor by the Roman Catholic authorities that their action was an "outrage." The Greek Church does not reserve the Sacrament for adoration, and therefore the Anglo-Catholics had to seek what they desired in a Roman Church. The intransigence of Rome was as clearly shown by this incident, as the extraordinary lack of appreciation of the facts of the case was manifested by the Anglo Catholic pilgrimage in a body officially visiting the Roman Church for this purpose. The Archbishop of Armagh in his address to the Irish Synod said, "there was in England at present a veritable cult of the Middle Ages or what the Middle Ages were supposed to have been. It was enough to read real history to understand how absurd and fantastic was the aim of those who sought to restore the Middle Ages or to produce anything like them. There were people who would like to put all men under lock and key, the clergy to have the keeping of the keys. Ostensibly in the Middle Ages ecclesiastical rule over the individual was absolute. In national affairs, also, the Church claimed supremacy, and often secured it by an unsparing use of the interdict." His Grace urged that reunion could only take place by a return—not to the Middle Ages, but to the great simplicity, freedom and comprehension of the primitive age, not of course to its exact methods of thought or ways of expression or to its characteristic peculiarities of outlook, but the spirit, its aim and largeness of grasp.

The Real Meaning of Lambeth. The Archbishop of Armagh took a prominent part in the framing of the Lambeth Report on Reunion. His interpretation of the Report is therefore valuable. "Acknowledging all who believe in Our Lord Jesus Christ and had been baptised with Christian baptism as members of the universal Church, the purpose of these proposals was to bring all such together into one fellowship on the broad basis of Holy Scripture, and the primitive Creeds, the two sacraments and a ministry universally acknowledged. When that is attained we shall have a true Catholicism." How different this vision is from that of the Roman Church which will not pray with non-Roman Catholics! We find it hard to discover the grounds for hoping that the Roman Church

will ever cease to proclaim Papal infallibility and Supremacy as facts of vital doctrine, or that she will retrace her steps from the Creed of Pope Pius IV. that added twelve articles to the Creed of Christendom, all of which must be accepted by those who wish to be within the true Church of Christ. There is a strange ignorance of Roman Catholic teaching among even educated Protestants, who will have to make themselves familiar with the facts of history. Circumstances are forcing many to do this and the study of Salmon's *Infallibility of the Church* would do much to make men see what is at stake. If the facts were known we should not have the Prince of Wales standing Sponsor for the child of Roman Catholic parents in Westminster Cathedral. It seems strange to us how one who will one day have to declare himself "a faithful Protestant," was permitted by the Roman Church to stand Sponsor for an infant baptised according to the rites of the Roman Catholic Church, being anointed with holy oils and water and having his mouth touched with blessed salt. The newspaper from which we quote leaves it doubtful whether the Prince was or was not present!

Christian Union as a Means of Propagation.

In a booklet that contains many wise "Thoughts on Things that Matter," Mr. Benjamin I. Greenwood has a section devoted to Methods of Propagation. He sees no hope whatever of any union between the Greek, Roman, Anglican and Free Churches. He says with reference to union with the Church of England on the part of the Free Churches, "one would say that to an outsider it can by no means appear an impressive spectacle to witness an Established Church contemplating union with Nonconformist Churches whilst she herself is distracted by divisions within her own borders quite as formidable as those which divide her from the Free Churches and them from one another." He considers that the addition of the contentions without the Free Churches are added to those within, the world outside would not be favourably affected. He believes that Christian co-operation should be developed by the exchange of pulpits in a systematic manner, by joint evangelistic effort and periodical joint devotional services or covenants," closing with a Communion Service (as to which there appears to be no vital denominational divergence)." Would that the closing words were true. Unfortunately even among Protestants points of divergence as to who should be permitted to celebrate the Lord's Supper are not unknown. We agree with him when he says, "co-operation involves no compromise or suppression of religious principles, for there is ample common ground for the exercise of Christian energy, enthusiasm and mutual encouragement."

Religious Liberty in Malta

In Malta the Roman Church claims to hold a preferential position, and by a bolstering up of its pretentions by historical references that do not support its assertions, demands that "our Holy religion" should be upheld and protected by the King of England. The recently granted constitution lays down as fundamental that no person "shall be subjected to any disability or excluded from holding any office by reason of his religious profession." By establishing this principle Malta is brought into line with all self-governing parts of the British Empire. Rome is, of course, not satisfied, and in a recent article published in an English Roman Catholic newspaper, it is declared that the non-recognition of Roman Catholicism as official was "a wanton disregard of the wishes of the people. There was no complaint against toleration, as that had always been the rule in Malta. Nor was exception taken to the provision which entitled any one, whatever his religious profession, to hold a public office, but the Maltese rightly wished non-Catholics excluded from teaching in Catholic schools." We ask at once the question: Is the right to marriage a civil right that should be possessed by all Maltese citizens, and if so, does the Roman Church make provision for the marriage of non-Roman Catholic Maltese citizens? Is there to-day in Malta even under the constitution legal machinery for the marriage of Protestant Maltese, and, if not, will the Roman Church use its influence to secure the grant of this elementary "toleration"? If the schools in Malta are supported by public funds and Protestant Maltese possess the necessary qualifications to exercise the office of teachers, is there any objection to their employment in non-religious instruction? Are they by

their religious profession to be excluded from obtaining their living as Maltese by teaching secular subjects in the Maltese public schools? The provision for the exercise of elementary rights in Malta must be assured if the reputation of our Empire for justice to all is to be maintained. Toleration in Malta has not found a place in the thoughts of those responsible for the conduct of the Roman Church. As long as there are no Maltese Protestants, full toleration to the non-existent is proclaimed. We remember an orator in another country declaring amid applause that history records no persecution of the Jews in his land. The reason was plain—there had been no Jews there! To-day the group of Maltese Protestants know that they are tolerated very much as vermin are tolerated on a farm. There is the will to destroy which is exercised wherever possible, and it is only restrained by the impossibility to extermination. The British people have the right to demand that religious liberty be a reality in Malta, and not a mere pretention that something exists which is not in being.

Death of Dr. Griffith Thomas By the home call of Dr. Griffith Thomas in the full maturity of his intellectual powers, Evangelical Christendom has suffered a great loss. Few men have fought so earnestly for what they considered to be the Faith of the Gospel as our late beloved friend. He was gifted by Nature with a fine brain, which he dedicated whole-heartedly to the service of God. He was careful in all his utterances, and never spared himself in the search for truth. His astounding memory and well-ordered mind enabled him to bring to bear the best that had been said on any subject, and if he had not been so loyal to his conscience and so determined to uphold what he knew to be the Scriptural principles of the Church of England, he probably would not have died in the United States, but in high office in the English Church. His unswerving attachment to the Protestant and Reformed character of the National Church did not win the sympathy of the Laodicean elements that consider superficial unity and the cloaking of differences to be a chief end of ecclesiastical statesmanship. In St. Paul's Church, Portman Square, Dr. Griffith Thomas exercised a ministry that was richly blessed, and in Wycliff Hall, Oxford, he impressed his personality on all the students that passed through his hands. His acceptance of the Professorship in Wycliff College, Toronto, removed from England at a time when his presence was most desired, a champion for truth whose influence could not be conserved in Great Britain at a critical time in the life of his Church. In Canada and the States his name was associated with the causes to which he devoted himself in England. The work he did there will long live. But Griffith Thomas had a wider mission field than that given him in his own Church. His many published writings were read and valued by Bible students in all the Churches. At Keswick, he was a welcome speaker, and his Bible readings were prized by all who valued fidelity to the Word written and deep personal spiritual experience. He has passed from earthly to heavenly service, but his work on earth is not ended, for the memory of his personality and his wise counsels will long be remembered, and not least by the World's Evangelical Alliance, which had a very warm place in his heart, and was frequently helped by his pen and public addresses.

A Layman's Call Brigadier-General Adair has written a stirring call to English Protestants to rally round the truth, which he sees assailed on many sides. He is distressed by the growth of Anglo-Catholicism in the Church of England, and its influence on the policy of that Church. He sees in the Malines conversations injury to the Protestant Church of England, and quotes, with approval, the words of the Bishop of Down: "A movement which, however, unimportant as a private undertaking, becomes of considerable importance when associated with His Grace of Canterbury. Until the authorities of the Church of Rome show a desire to discuss papal claims, no approach towards Reunion seems capable of consideration." General Adair rightly says, "The truth is the thing, and this idea of Reunion is an ideal which seems incapable of realisation in this generation." The British Empire has become the power it is in the world through the application in the sphere of statesmanship of the principles of the Reformation. Its broad basis of religious liberty is the reverse of the basis on which the Empire of Spain was built. We know how that Empire tottered to its fall, and the

cruel spiritual tyranny that was associated with its rule. It is easy to overlook the lessons of history and to think that nothing more than mere personal preferences due to temperament are involved in Roman Catholicism and Protestantism. The two conceptions of Christianity are poles apart. Protestantism is based on the Scriptures with Christ as Lord of Life, Thought and Salvation. Romanism is based on an ecclesiastic system which makes the Priest the mediator between God and man, makes the Pope the Vice-Regent of Christ, and excludes from the Fold of the Redeemer those who do not acknowledge the papal claims. In the Sixteenth Century we threw off Roman accretions to Christian doctrine, and separated from that Church because truth compelled the severance. We do not believe that truth has changed, and that the Revelation of God in the Bible has altered. We therefore remain Evangelical Protestants, and are convinced that truth will save England from being overrun with Roman teaching, in spite of the vigorous propaganda that is now being conducted within and without the Roman Church.

A Christian Soldier There has never been in the Army a time when some of its most distinguished men were not Christians. We have lost one who during his long military service combined rare military distinction with the highest Christian character. General Sir George Scott Moncrieff from his earliest days on the Indian Frontier to the day on which he laid down his life, striving to serve his Master, was always a keen friend of Missions. Everybody knew him to be out and out for Christ, and whether amid the tribes of the desolate regions on the border of Afghanistan, in China, in the War Office, or among his civilian friends he was always recognised as a man of God, who never thought a mean thought, and practised in every department of life the faith he professed. He was longer at the head of a War Office Department than any of his colleagues, and although he was dispossessed of his post under circumstances calculated to make most men very angry, he never complained, but made preparation for useful service in other directions. He was a Vice-President of the Evangelical Alliance and the C.M.S., Vice-Chairman of the Bible Society, and Chairman of Committee, National Club, where he was generally to be found in the chair of the Monday prayer meeting. His facile pen produced many contributions of great value to our magazines, and the current Quarterly has a tribute to the character of the British soldier. In reply to the observation of a friend, he said, "I wrote that article because I thought that the work of the noble ladies who for many years proved the soldiers' best friends had been overlooked. I wished every one to know that the Spirit of Christ is being communicated to our men by those who love them and do their utmost to serve them." His experience during his long military service made his opinion on sites invaluable, and when the London Jews Society needed expert advice on their new work in Warsaw, General Scott Moncrieff was found ready to serve the cause he had at heart. On the Polish frontier his heart gave way, and a trouble believed to be conquered caused his death. He died, as he lived, prepared, and his home call to join his beloved wife was a summons that he gladly obeyed. Lives like that of General Scott Moncrieff, in their unselfishness and disinterestedness, are a reminder to us that God still has His saints. We who knew him well, and loved him, rejoice to have had his example, and pray that we may follow him, as he followed his Master. He was always ready to aid the World's Evangelical Alliance, and every work that made for righteousness and the extension of the Kingdom of God had in him a true sympathiser and, to the utmost of his power, a willing helper. Many a schoolboy carried into manhood the lessons he learned from the General's outspoken addresses at gatherings of public school boys, who looked up to him as a hero who had done great things for God and his country.

Honour to an Evangelical Leader The University of Glasgow, sparing in the award of Hon. Degrees, honoured itself as well as the Rev. D. M. McIntyre when it conferred on him the Hon. Degree of Doctor of Divinity. Dr. McIntyre—son-in-law of Dr. A. A. Bonar—is Senior Minister of Finnieston Church, as well as Principal of the Bible Training Institute, which has trained a large number of young men and women for work at home and abroad. He is a man of prayer and of rare spiritual gifts. He works hard, and expounds the Scripture with reverence for its message, and full

acquaintance with the best that has been written on its sacred Text. He stands forth as a Bible Man, and all who pass through his Institute are well grounded in the truths of Divine Revelation. The Institution is Interdenominational, and while not professing to be a Theological College, it meets the needs of a large class of those who desire to consecrate themselves to the service of God. Its students are much sought after, and the records of their activities since its foundation in 1892 bear witness to the character building that takes place within its class rooms. From time to time we have come in contact with men who have been trained by Dr. McIntyre, and have been impressed by the affectionate regard in which he is held by them. We rejoice to know that Glasgow University has conferred on him the hall-mark of its appreciation, and pray that he may be long spared to inspire and instruct the members of his Institute. We may add that at present the World's Evangelical Alliance is helping to maintain one of his men for work in the Ministry in Central Europe.

Our Liverpool Auxiliary

Liverpool and its district have been fortunate in possessing for its President one who has been connected with the Evangelical Alliance for more than half a century. Mr. T. A. Leigh has seen many changes during these years, and like every one else he is urged to change with the times. At the Annual Meeting of the Auxiliary he said that he saw no reason to adopt ideals and practices simply because they were new. Truth for him was the determining factor and he knew no grounds for changing as long as the Bible and its message remain unaltered. The mere spread of teaching is no test of its truth, and the Alliance strives to maintain the truth of the Scriptures of God. Canon Crisall, who addressed the meeting, said that "the work of the Alliance is intensely needed, for the more science advanced the greater was the need for bringing under the Spirit of Christ the forces of the Nation. Too prone to consider material advance everything it is not strange that great masses in large centres of population are losing their sense of worship. The work done by the Alliance is eminently constructive, for it gathered together all Christian people who seek the coming of the Kingdom of God and of His Christ. Evangelical principles can weld in the future as they have in the past welded the people into one and develop their individual personalities." Are we developing personality as it ought to be developed? Are we right in thinking that the absence of definite principles in framing the individual life is largely responsible for the notorious absence of personality in all departments of Church life? The substitution of what we may call the Roman principle of tolerance for the New Testament principle of liberty is largely the source of this weakness. When once a man thinks he must tolerate error he is on the way to tolerating it in himself, whereas when a man believes that individuals must have liberty even to hold error, he is at once inspired by the desire to maintain truth as his duty and to fight against error. Tolerance breeds weakness—a real love of Christian Truth and Liberty brings strength to birth. The Liverpool Annual Meeting was a fine one and manifested keen interest in the work of the Alliance.

Wales and Prayer Book Revision

Members of the Church in Wales are being greatly exercised by the effect the romanising tendencies displayed by those who are influencing the course of Prayer Book Revision in England may have on their Church. Constitutionally changes in the Prayer Book in Wales can only be made by the Governing Body who, however, can give effect to the alterations made in England by certain majorities in all three Houses. Evangelical Churchmen see the dangers that are threatening England and they fear lest the peril may extend to them. They are right in their fears, for the very hour that changes are made in the English Prayer Book those who sympathise with these changes will do their utmost to have them incorporated in the Welsh Church services. Wales, as well as England, has the strongest reason to view the course Revision is taking with apprehension, and Wales needs to be roused to the duty of standing by the principles of the Reformation. The early British Church remained active in Wales long after the coming of Augustine in 597 to Canterbury. That Church was not Roman in any sense of the word, and Wales will, we believe, learn what lies behind the proposed Romeward Revision, and will make her voice heard in support of the faith once delivered to the saints and held by their forefathers for centuries before their Church came under the control of Rome.

World Mission Notes.

"To the Rim." We wish that all laymen would read the striking sixpenny booklet published by the National Laymen's Missionary Movement with the above title. It is homely, hard hitting and persuasive. Its charming style forces its possessor to read it, and its argument is irresistible. Here is a quotation: "Calvert, of Fiji, went to a mission field in which there was at the time not one Christian; he lived to see that field with every inhabitant a Christian. Among the receipts of one Society there is this significant entry:—Contributions from Mission Stations (not for the support of their own work but for work in other lands) £8,250. This is a gift from islands to which the Gospel has been carried within the last hundred years." Mr. Shillito reviews the ordinary objections to Missionary work and proves that they are either the children of misunderstanding or the fruit of ignorance. He has many good words in favour of educational missions and is also alive to the primary importance of evangelistic and medical work. If the missionary critic has an answer to the pleadings of our author we have not seen it, for Mr. Shillito never leaves the hard ground of fact, and makes sure of the foundations on which he builds.

Uganda A private letter from Uganda speaks of the remarkable extension work there during the past year. New ground has been broken, baptisms are numbered by the thousand, and the free-will offering of the people is such that in one Church it took the Wardens three hours to count the silver and copper given, and the next day a neighbouring chief sent in £35 to build a new Church. The entire collection on this occasion amounted to more than £250. The converts are most anxious to learn to read, and the first book they buy is the Bible, which has led them from Pagan darkness to Gospel light. But, and this is a *but* that has tremendous weight, the mission is woefully understaffed, and some of the converts go back through lack of teachers. The day of opportunity has come to Uganda. On the response to the appeal for men and women volunteers under God the whole future depends. We complain of our empty Churches at home. In Uganda there await Church Missionary Society men large congregations who will hang on their words and look to them for guidance.

Marvellous Advance To know that 15,000 baptisms of which 12,000 were adult in one field is astounding, especially when it is recognised that the greatest care is exercised before admission to the font is granted. As Bishop Willis—whom we congratulate on his recent marriage—says: "A Church which in thirty years has grown from 200 to 130,000 members, and has extended from a single centre to more than 2,000 Churches, which has learned the lesson of governing and supporting itself, which from a communicant roll of 30,000 has supplied a body of 4,000 teachers and evangelists is bound to attract attention." These are wonderful figures, and wise provision is being made for the future by education in religion as well as in the literary and industrial sense. 137,000 children attend the Mission schools. Here there is none of the difficulty associated with education in some lands where the secular becomes more important than the Christian teaching. Great things have been done for God in Uganda and Uganda is doing great things for God.

Witchcraft We who have learned the light of the Gospel and know how God—Who is Love—works among the people, have been freed from the great terror of primitive peoples. Christianity comes to them as a great deliverance from besetting terrors. As General Smuts said, "There is one perpetual nightmare on the African Continent, and that is witchcraft. It is almost impossible for us to realise what its power over the native is. The native's whole life is spent under that blight, and it is only his happy temperament that saves him. He is for ever being pursued by imaginary evils and dangers, from the beginning of his life to the end." With the coming of the knowledge of Christ deliverance arrives from this blight, and to quote again the General, "Our

mission is to make the dark Continent a Continent of light; and light the world not only for ourselves, but for hundred millions of blacks who are living there. Missionaries in Africa know as few others know how the entrance of God's Word gives light. A converted soul is a real new creation."

Christianity on the Continent

The Roman Church in many parts of Europe represents nominally the great masses of the people; in the East Greek Christendom has its adherents, and from impartial reports it is plain that the decadence of faith is manifest in these lands. But the Protestant Churches on the Continent are too often forgotten by us. In Germany the stress of the times has paved the path for closer unity and greater faith. In Czechoslovakia, freed from the pressure of Austrian Jesuits, a glorious Gospel harvest has been already reaped, and in the Latin countries there is a wave of spiritual revival being felt by the scattered adherents of the Reformation. At one time the relation between Continental Evangelicalism and British Evangelicalism was closer than it now is, and the day is coming when in the presence of unbelief and political Romanism we shall once again come together. We little know the relentless opposition which the minority Evangelical Churches have to face in Roman Catholic lands. We trust that when our friends visit the Continent they will seek out the Protestant Churches and show their sympathy by visiting them. Such visits have memories that hearten those who frequently feel isolated and forgotten.

Work among Moslems

The hardest field for Mission work is among the followers of Mahomet. The ground seems unprepared for the Gospel and yet the Christ has His message to their hearts. As we read the reports of Missionary effort among them advance seems slow, and in such large field with some hundreds of Missionaries who have been labouring for years there are fewer converts than Missionaries. Lately we had a long interview with one of the workers in this field and there was not the slightest appearance of loss of heart and interest. The years spent in seed sowing were looked upon as the preparation for a great harvest. Christian life is being appreciated and character tells in the long run. We saw that faith looks beyond the present and the few who have been won for the Gospel show a steadfastness that encourages. "When the Lord has done so much for them, He can do the same for their brethren." One day there will be an open door and then the new life will enter. The Moslem problem must be faced and African tribes must be saved from its ravages. No greater proof of the sustaining power of faith is to be seen in the world than the patient day by day toil of those whose lot is cast as light bearers to the Mahommedan world. They need our prayers, for they work without seeing the fruit of their labours.

The African Inland Mission.

This Mission to Inland Africa has made an advance into French Equatorial Africa. A party set out to reconnoitre and in the three and a-half months—of which only seventy-two days were spent in travelling—they covered 1,123 miles on foot. "We are in good health and have not had a sick day," was the report of the leader who found the people ready to listen to the Gospel. At one place they found twenty Arabs. "They hunt elephants, buy ivory and proselytize. There lie before us approximately 57,600 square miles with one lone missionary and the Roman Catholic station." A party from France has gone forth to occupy this great district and it will have before it the incentive of working for God so as to save its inhabitants coming under the influence of Islam. It was a wise step to have the unknown region surveyed and the best centres for work located before the permanent missionaries occupied the ground. It is interesting to note that English Missionaries have blazed the trail for their French brethren.

A Moslem Conference on Mount Olivet.

On Mount Olivet eighty-one delegates attended to consider the state of the Moslem world and to discover the best means of meeting its need. They were conscious that Pan Islamism is dead and that a new Nationalism has come into being which gives fresh opportunities—Freedom exists in Syria, in the Soudan the civilian administration has allowed closed stations to be reopened, and in North Africa and Persia the people are more accessible. The Conference decided that the direct

teaching of the Gospel is the first missionary duty—everything else is subordinate to this. More missionaries are required, and it was stated that "all new workers must be of the finest type of Christianity, not only winsome but also thoroughly equipped for both the general and specific tasks to which they are called." The harder the ground the better the men and women must be who occupy it for Christ. We are thankful to note that the first resolution adopted on Education recommends, "That Jesus Christ be presented to every pupil with a view to his acceptance of Him as a personal Saviour and consecration to Him as a personal Lord." This is the true end of missionary teaching. Mere literacy is of secondary importance for those who give their lives to win souls to the Saviour.

The Missionary Anniversaries. The Anniversary Meetings this year were on the whole among the most successful that have been held. The largest Halls in London have been crowded and on more than one occasion those who wished to attend were unable to find accommodation. In some instances there was not so great an assembly as in the past years and reasons can be given in explanation of the decrease. The Churches of the Reformation are still far from realising to the full their duty and opportunity, but the friends of Foreign Missions grow in number and in enthusiasm. Larger incomes than in the past were reported and the British and Foreign Bible Society—the servant of all Missionary work—was able to place a good sum to its credit as the fruit of its year's working. Nothing is more cheering to those who love their Bible than the knowledge that the supporters of the Bible Society increase in number and in gifts. As long as the Bible is at the centre of Missionary advocacy there can be no doubt as to the fruit of the work by the Missionaries.

China. "China to-day may well be likened to a Boiling Cauldron. With limited exceptions unrest and strife have been general throughout the land." This is true, the seething pot of discontent places fresh difficulties in the way of Christian workers. Brigandage increases and many missionaries have been kidnapped. The breaking down of all local and central government may not seem propitious for missionary progress and yet the work of the China Inland Mission with its thousand missionaries bears fruit. In spite of all that men could do to make harder the work of God six thousand Chinese publicly confessed faith in Christ by baptism. This seems amazing when the universal discontent and overthrow of ordered life is taken into consideration. But nothing is impossible with God, and the China Inland Mission has probably by now on its records the names of more than 100,000 Chinese who through its agency have been publicly baptised. And this is but one of many Missionary Societies working in that great land whose future possibilities form one of the great enigmas for statesmen and social students.

A Christian Headquarters for China. At such a time the need for unified action and policy among the Christian forces is doubly necessary. It is a source of thankfulness to know that in Shanghai through the co-operation of American, British and Chinese Christians there has been erected a building that will serve as the Headquarters of all those bodies that deal with Chinese Christian problems as a whole. There the National Christian Council and the China Continuation Committee and its successors as well as the Sunday School Union and other bodies will have their general offices. Under one roof scattered organisations can be in constant touch with one another and this will inevitably result in the growth of co-operation and fellowship. The building will be a symbol of the inner unity inspiring workers for Christ and His Church. Much more is involved than mere convenience of intercommunication. When leaders meet together as a matter of course they soon discover that they are fellow workers in a common cause.

The Paton Centenary Last year the hundredth anniversary of the birth of John G. Paton was celebrated. The apostle of the New Hebrides is not forgotten by those who have read his story of the triumphs of grace. In accordance with a promise made to him by his Committee every island in the group is considered as a sacred trust, which can only be fulfilled by the occupation of them all by the Gospel messengers. Much has yet to be done, and we regret to

say that, in spite of all regulations, the sale of grog to the natives continues. The problems of the New Hebrides have been engaging the attention of students of social science, and Christianity alone can save them from dangers that threaten them. The Medical Missionaries are doing a splendid work, and their influence is felt wherever they are established. John G. Paton opened these islands to the Gospel, and the need for the Gospel is as great as when the population was larger than it now is.

A Straightforward Action The principal of a well-known Missionary College had resigned his post when he discovered that his views on certain Theological questions had developed on lines opposed to those of his home supporters. His successor, in the College Magazine, pays a high tribute to his devotion to the interests of the students, who loved his personality, and regretted his resignation. When he came to the parting of the ways, and saw that he could no longer work in accord with the principles associated with the Society he represented, he laid down with sorrow his post, and gave up work in which he delighted. A highly conscientious man took a step that honour demanded, and everybody who knows him believes that no other course was open to him. There is a striking contrast between the conduct of the ex-Principal and of others who profess with their lips teaching avowedly incompatible with the positions they hold. There comes a time in the mental and spiritual development of some men when great sacrifices are required, and at a time when intellectual and moral sincerity is frequently sacrificed to casuistry, action that involves sacrifice for conscience' sake must be commended.

Indian Missions From many sides comes evidence of a change of attitude on the part of Hindus towards Christ. When Dr. Mott was in India nine years ago he was hissed by public meetings when he mentioned the name of our Lord. Now those who conduct Mission meetings are listened to with respectful silence when the Example of Our Lord is mentioned as worthy of imitation. It is said that the name of Jesus is to-day reverenced as a guide to the highest moral life among very large circles of Hindus, who have not acknowledged Him to be their Lord and Saviour. How far the words of certain leaders of Indian political opinion are responsible for the change is not easy to be determined. Here in the West it is not easy to place a true valuation upon certain aspects of Indian life, and it would be wrong to build too much upon a partial acceptance of Christian ethics as a preparation for the acceptance of Christ's redemption. On the other hand the breaking down of racial hostility to the Saviour greatly helps those who preach His salvation in all its fulness. It is for the Missionaries and their home supporters to pray that God will be with them in those days of grave anxiety.

The Abyssinian Jews The Rev. C. F. W. Flad has lately visited Abyssinian outlying districts, where the Falasha Jews are being brought under Gospel influence. For 77 days he travelled in a district without roads, inns and houses. Eight native missionaries work among the Jews, and everywhere he went he was received with joy and gladness. "The effects of the Falasha Mission had gone far beyond the Falashas themselves. The Falasha missionaries had acted as colporteurs, and had been the means of distributing religious books and tracts over a great part of Abyssinia. The native missionaries had been working very faithfully, and their work had borne fruit." Abyssinia is being increasingly opened to Europeans. It is strange that while permission was given for the gathering of these Christian Jews for prayer and worship, they are not allowed to sing hymns. Formal services are not permitted by the Abyssinian government. It is interesting to know that Jews of Abyssinia are black, and that the work now superintended by Mr. Flad was originally started by his father, John Martin Flad, under the auspices of the London Jews Society.

"Thy Kingdom come, O God,
Thy Reign, O Christ, begin."

Books Worth Reading.

Dr. T. R. GLOVER AND THE PRESIDENCY OF THE BAPTIST UNION. By the Rev. R. B. Jones. (Mr. Price Lewis, 10, Hannah Street, Perth, Glam. 3d.)

We have been accustomed to read the Saturday Contributions of Dr. T. R. Glover to the *Daily News* and find them of unequal value. Scholars when they become publicists and write to order and space are not always as careful as when they compose books on which their reputation depends. On the other hand they frequently give expression to guiding principles of thought by their asides and frank over-statement of their position. A considerable section of the Baptist Church viewed with anxiety his election as Chairman of their Union, and Mr. Jones here sets forth some of the grounds of their distress. Mr. Jones says: "Dr. Glover even seems to deny that there is a Bible doctrine of the Atonement at all." His words were: "The Cross was no theory, but like all other great things of God, something to explore." This unmistakably implies a denial of Paul's claim that he was made the vehicle of the Divine interpretation of the Cross. . . . The Cross is no virgin soil that needs exploration; rather it is something to believe in and rest on." Everything depends on what we mean by "explore." The New Testament certainly teaches that on the Cross Christ died for us and we are bound to explore the message it gives in the interpretation of that great central fact of our redemption. No candid reader of the New Testament can avoid concluding that man's status with God was altered by the Cross—"God was in Christ reconciling the world to Himself." "To give His life a ransom for many." The two passages must be taken together, and St. John in the clearest possible way lays down that Christ is the propitiation for our sins. We do not explore when we remove from the New Testament everything that implies "Christ died for me"—we destroy and then report the result of our investigation. It is easy to reach a conclusion by one-sided enquiry and the thought that sees in Calvary nothing more than a great example cannot be squared with the thought of the Apostolic Church and the New Testament documents. To state that because an acute pre-Christian observer confirms what Christ says, "makes us the surer of its truth," is for a Christian a strange statement. What authority for His followers can be equal to that of the Saviour? A non-Christian may find in the utterances of great men before Christ a pre-supposition for serious consideration of the claims of Christ. One of the outstanding faults of some present-day Christian writers is the habit of posing as if they were without the Church and apologising for being drawn to the Church on account of the harmony between Christ teaching and philosophical conclusions. Those who are Christ's do not require outside confirmation to make them "surer"—such utterances may help others to trust Christ, our faith does not need this confirmation.

FIFTY YEARS IN MADAGASCAR. By James Sibree, D.D. (George Allen & Unwin, 12s. 6d.)

Dr. Sibree probably knows more concerning Madagascar Missionary effort than any man living. He has spent a long life witnessing for Christ in the island, has been the trusted representative of the London Missionary Society, and has won the confidence of French administrators. He is the master of a readable style and so one who begins this comprehensive narrative can lay it down until he has reached its closing pages. It is a story of faithful work blessed by God, of the triumph of the truth over error, and of the victory of the Faith in the presence of many enemies. Dr. Sibree has had to face the traditional heathenism of the island, the bitter animosity of Jesuit hatred, and the powerful political campaign of unbelief. He never wavered in his conviction that he was a Herald of the Cross and that in the end it would triumph over its many foes that attacked from different quarters. Part of this book reads more like a romance than a missionary story, for the dangers met and conquered and the stedfastness of the converts in the presence of persecution would be almost incredible if we did not know that they had in their hearts the secret of God and trusted Him in the darkest hours.

Because they had based all their teaching on the living Word of God, and were able to leave it complete with their people, the little band of about two hundred professed Christians were not crushed out by persecution, but steadily increased in numbers during those twenty-five years; so that when the mission was resumed in 1861 the two hundred had increased to upwards of two thousand! "This little one had become a thousand; the small one a strong nation." Was it not because the first missionaries honoured God's Word? And is not the contrast very striking, very instructive, and very encouraging to us who love and honour the Bible? Dr. Gibson gives glimpses of a spirit of unity that has manifested itself among the Madagascar Missionaries and people. We must premise[illegible] neatly to the front during the Centenary of the British and Foreign Bible Society. "At our chief L.M.S. Church, Ambatonakanga, one of the S.P.G. clergy preached. On the following Sunday, special reference was made to the Bible and what it had done for Madagascar; and on the Monday I delivered a lecture on the Bible and its work throughout the world, in one of our largest churches. At this the Superintendent of the Norwegian Mission presided, and Bishop King and most of his people were present. It was a true Evangelical Alliance." We hope that friends of Missionary work will read this volume, place it in Mission libraries and receive from it the encouragement it has given us.

LIFE AND IMMORTALITY. By Eric Lewis. With a Preface by Canon W. H. M. Hay Aitken. (Elliot Stock, 6s.)

Mr. Eric Lewis has written this exposition of Conditional Immortality with the conviction that the doctrine is scriptural and requires to be presented to the world as revealed in Holy Scripture. We are well aware of the many pitfalls that beset writers who wish to find in the pages of the Bible a full and complete answer to all their questions on life after death. God has chosen that we should not have lifted more than a portion of the veil and what we have revealed is intended to serve us to service in this life rather than reply to our speculative queries. All ultimate problems shade off into mystery—we are forced to trust when we cannot see, and the difficulties in connection with Biblical teaching of life, with Christ and separation from Him, joy in communion with Him and loss through being cut off from Him, need not be contested. Our Lord accepts the natural immortality of man. There is not a shred of support for the opposite contention. It is certainly possible to interpret certain sayings of Our Master in a different sense, but if we do so we are not able to give coherence to His teaching. It is not by making lists of the number of times certain expressions are used that we arrive at truth—it is by discovering the regulative principles and by placing under the right categories the several sayings. We are by no means blind to the moral earnestness of those who hold Conditional Immortality, but we cannot accept it as revealed in Holy Scripture or satisfying to our speculative sense. The oneness of the human race is denied and we are faced by the choice that man either brings about his own destruction or else the God will destroy His own creative work. We wish that Mr. Lewis had not given the appearance of hurry in his Appendix on the Early Fathers for the Didache would not have taken him long to read. It is for Christians to bring all their theories on the Mind of God to the test of Holy Scripture, and as we said we are convinced that although the view put forward here may seem to have support in isolated passages, it cannot fit in with the general acceptance of the Immortality of the Soul by New Testament writers. Until this acceptance of the teaching of the Pharisees and the contemporary Jewish Church—with the exception of the Sadducees—is shown to be untrue, we are forced to accept the fact, and place our trust in God Who will one day give an answer to our thousand and one difficulties on the subject.

THE COMING KINGDOM. By J. Wesley Martin. (Thynne & Jarvis. 3s. 6d.)

Mr. Martin's study in Prophecy and History will attract the attention of those who are interested in the translation into history of the dreams and visions recorded in the Books of Daniel and Revelation. Different schools interpret them differently and Mr. Martin believes that the Seventh Vial (Rev. xvi.) seems to be running its course to its appointed end described in Rev. xix.

NOBLE MARTYRS OF KENT. By G. Anderson Miller. (Morgan & Scott. 3s.)

The Rev. G. Anderson Miller has served a long ministry in Rochester. He knows the history of the County and the noble witness borne by the martyrs who sealed their faith in blood. He has told their story in bright well illustrated chapters, and we are glad that their lives are commemorated for the men, women and children that are in danger of losing sight of the sacrifices that have won for them the spiritual truth and freedom they possess.

THE APOSTLE OF THE RECONCILIATION. By Charles H. Welch. (London: F. E. Brimniger. 7s. 6d.)

A great deal of good honest work is put into these pages which discuss the dates of the Epistles of St. Paul and his message. Mr. Welch has a very unusual gift of analysis and has the power of making plain his thought. Bible students will find much that is instructive, much that is suggestive, even if they do not always agree with the writer. He certainly makes out a good case for the early date of the Epistle to the Galatians and has behind him the authority of many modern scholars.

"BUT IF NOT." By F. M. Knight. (The "Z" Press, 33, Surrey Street. 2s. 6d.)

A missionary journal forms the basis of this remarkably cheap and well illustrated tale of Indian life. Brightly written and full of incident as well as information it will make a very welcome Prize volume for Sunday Schools and other organisations of young people. Only one in deep sympathy with India's women and anxious of their need of the Saviour could have written this story.

The Women's Protestant Union send us a reprint of Miss Duncan Aumont's well-known and highly valued tale IN THE DESERT. 2s. 6d. The story of the persecution of the Huguenots is, like all her historical tales, based on history. We have also received another half-crown tale from the same publishers, A STORM AGAINST THE WALL, by Miss E. M. Wagstaff Smith who shows the extremes to which Irish Romanists will go against those associated with Gospel Work.

Messrs. Thynne & Jarvis have done well to re-issue Bishop Ryle's LIGHT FROM OLD TIMES, in a handsome illustrated 5s. volume. We are in danger of forgetting what the men of the Reformation suffered for the sake of Scripture Truth, and this book reminds us of their trials. Dr. Ryle says in his Introduction. "If we cannot maintain the Established Church of England without giving up Protestantism and admitting Romanism, we had better have no Establishment at all. Time will show, in a few years, who is right. But if the Established Church of England tolerates and sanctions the Roman Mass and the Confessional among her clergy, it is my firm conviction that the people of this country will not long tolerate the Established Church of England."

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